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A NEW YEAR'S GREETING

This Agaval is by a minstrel, known to us as Kanyan or 'Singer' of the flowery hill, who was a court poet and friend of Ko Perum Coran of Urraiyur--a little, it may be, before the date of the Kurral.

See Purra Nannurru 67, 191, 192, 212.

ஞானிகள்.

யாதும் ஊரே;—யாவரும் கேளிர்;—
தீது, நன்றும் பிறர்தர வாரா;—
நோதலும் தணிதலும் அவற்றோர் அன்ன;—
சா[illegible]லும் புதுவதன்றே:—வாழ்தல்
இனிதென மகிழ்ந்தன்றும் இலமே;—முனிவின்
இன்னா தென்றலும் இலமே;—மின்னொடு

வானந் தண்டுளி தலைஇ யானாது
கல்பொரு திரங்கு மல்லல் பேர்யாற்று
நீர்வழிப் படூஉம் புணைபோல் ஆர்உயிர்
முறைவழிப் படூஉம் என்பது திறலோர்
காட்சியிற் றெளிந்தனம்;—ஆகலின் மாட்சியிற்
பெரியோரை வியத்தலும் இல்மே;—
சிறியோரை இகழ்தல் அதனிலும் இலமே!

THE SAGES.

To us all towns are one, all men our kin.
Life's good comes not from others' gift, nor ill
Man's pains and pains' relief are from within.
Death's no new thing; nor do our bosoms thrill
When joyous life seems like a luscious draught.
When grieved, we patient suffer; for, we deem
This much-praised life of ours a fragile raft
Borne down the waters of some mountain stream
That o'er huge boulders roaring seeks the plain.
Tho' storms with lightnings' flash from darken'd skies
Descend, the raft goes on as fates ordain.
Thus have we seen in visions of the wise!—
We marvel not at greatness of the great;
Still less despise we men of low estate.

Comp. Kurral, 397 Paramori, 116.

With kindest good wishes,

G. U. POPE.

TRANSLATIONS.

THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.

(*Continued from page 33 of Vol. V*).

Fourth Adhyaya.

SECOND PÂDA.

Adhikarana 1.

Speech (is dissolved) in mind, because of our experience and the word. (IV. ii. 1).
And for this very reason all senses (follow) after (mind). (IV. ii. 2).

In the pâda just closed, it was shewn in what particular way, &c., the upâsaka should practise upâsana. This pâda will treat of his departure from the body. The dissolution of speech and other sense organs in mind of the departing person is taught in the following passage:—

"Of this departing person, my dear, speech is dissolved in mind, mind in breath, breath in fire, fire in the Supreme Deity."1

A doubt arises as to whether this stands to reason or not.

Pûrvapaksha:—What is the *primâ facie* view? Every effect, indeed, attains dissolution in its material cause (upâdâna), as we find that a pot is invariably resolved into clay, its material cause, and so on. The material cause of speech and other sense-organs is Brahman, not mind. Wherefore, it is proper that they should be dissolved only in Brahman.

Siddhânta:—As against the foregoing, we hold as follows:—
The Sruti says:—

"Of this departing person, my dear, speech is dissolved in mind"2.

1 Chha. 6-8-6. 2 *Ibid.*

"The senses being dissolved in mind"1.

We actually see that at departure speech and other sense-organs cease to function even prior to mind. Therefore, speech first attains dissolution in mind; then all senses are dissolved in mind. As to the contention that an effect attains dissolution only in its material cause, we say that it is not always the case. This law applies only to the dissolution of the thing itself. It is not meant here that speech and other senses are themselves dissolved in mind; only the cessation of their functions is meant here. Just as a burning piece of charcoal, when cast into a body of water, ceases to emit light, &c., so also it stands to reason that the functions of speech and other sense-organs are merged in mind, though mind is not their material cause. The dissolution of speech, &c., *i.e.*, of things which possess the functions, here stands for the dissolution of the functions, the functions and the things that possess those functions being here spoken of as identical by courtesy.

Adhikarana 2.

This mind in breath, from the sequel. (IV. ii. 3).

The dissolution, in breath, of mind accompanied with speech and all other senses, is spoken of in the words, "Mind (is dissolved) in breath"2. A doubt arises as to what kind of dissolution this is.

Pûrvapaksha:—Granted that it is the functions of speech and other senses that are merged in mind, seeing that mind is not their material cause (upâdâna). But as to mind itself, it is itself dissolved in breath (prâṇa), inasmuch as breath is the material cause of mind. "Made up, indeed, of food, my dear, is mind, and made up of waters is breath"3. In these words, the Sruti teaches that, as made up of food, mind is made up of earth (prithivî) and that, therefore, as made up of waters, breath is the material cause (upâdâna) of mind; so that it is not contrary to reason to say that mind is substantially dissolved in breath.

1 Prasna. 3-9. 2 Chha. 6-8.6. 3 Chha. 6-5-4.

Siddhânta :—As in the case of speech and other senses, so also in the case of mind, it is the functions of mind that are merged in breath, because of the sequel, "Mind (is dissolved) in breath"1. Mind is not substantially dissolved in breath; for, breath cannot be the direct (upâdâna) or material cause of mind, since mind is not born from breath (prâña). Wherefore, reason shews that it is only the functions of mind that are said to be merged in breath.

Adhikarana 3.

It unites with the lord, because of the union therewith, etc., (being spoken of) (IV. ii. 4).

Erstwhile, the dissolution of the mind and all the senses in the breath was spoken of. Now a question arises as to where that breath attains dissolution.

Pûrvapaksha :—What, now, suggests itself at first? From the words of the Sruti "the breath (is dissolved) in light" the breath attains dissolution in light.

Siddhânta:—As against the foregoing, we hold as follows:— That breath then unites with the Jîva, the lord; it does not attain dissolution in light, because of the Sruti which speaks of its union with the Jîva in the passages like the following:—

> "Thus do all the senses gather round the
> Self at the time of death"2.

Now the Sûtrakâra proceeds to explain away the apparent contradiction of the passage "the breath (is dissolved) in light.

(It unites) with the elements of matter, because of the Sruti referring to them. (IV. ii. 5).

In the passage, "the breath (is dissoved) in light"3, the Sruti refers to 'light' as conjoined with the other elements of matter. Accordingly, there is no contradiction, since we are only taught here

1 Chha. 5-8-6. 2 Bri. 6-3-38. 3 Chha. 5-8-6.

that the breath along with the Jîva unites with the elements of matter.

Not in the one alone; so indeed they teach. (IV. ii. 6).

Not in light alone does the breath attain its dissolution. For, the Sruti which treats of the triplication teaches its conjuuction with the other elements of matter. Wherefore, since the breath, along with the Jîva, unites with the elements of matter, there is no contradiction of the Sruti.

Adhikarana 4.

And same up to the commencement of the passage. And immortality. (IV. ii. 7).

A question arises as to whether the departure that is here described is the same or different for the enlightened and the unenlightened, prior to the commencement of the passage starting with light.

Pûrvapaksha:—What suggests itself at first? Inasmuch as mundane life and liberation are two quite different effects, the departure is different in the two cases of the wise and the ignorant

Siddhânta:—As against the foregoing, we hold as follows:— Prior to the commencement of the passage starting with the light, etc., the departure is quite the same for the wise and the ignorant. But the wise man effects the exit through the tubular passage (nâdî) in the head and attains immortality, but not the other: here lies the difference. For, the Sruti says:—

"There are a hundred and one nâdîs of the heart; one of them enters the crown of the head. Moving upwards by it, a man reaches immortal; the other nâdîs serve for departing in different directions"1.

Prior to this, the departure is quite the same.

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1 Katha-Up. 6-16.

Adhikarana. 5.

Because of the reference to embodied existence prior to union with Him. (IV. ii. 8).

It has been shown in the last section that the enlightened one makes his exit through the nâdì in the head, and that then commences the journey on the Path of Light. Now there arises a question as to whether, in the case of the enlightened one who has departed from the body, a journey on the Path of Light is possible. The Sruti speaks of immortality being attained immediately after the death of the physical body :—

"When all desires which once entered his heart are undone, then does the mortal become immortal, then he attains Braman here"1.

And the Sruti speaks also of the journey on the Path of Light, in the words, "They go forth to light"2. Thus, both being declared in the Sruti, there arises a doubt on the matter.

Purvapaksha :— Now it would seem that journey on the Path of Light is impossible in the case of liberated souls, inasmuch as the liberated soul cannot start on the journey, owing to the impossibility of speech, etc., coming into life again after having been once absorbed in Brahman.

Siddhanta :— As against the foregoing, we argue as follows :— Embodied existence does not cease, because of the reference to a connection with the body, prior to the attainment of Brahman through the path of light. The Sruti merely says that the liberated one becomes immortal at once, because the actual attainment of immortality is to come off very soon. Wherefore in the case of the departing wise man, journey on the Path of Light is possible. Now as to the assertion that such a journey is impossible in his case, because of the absorption of speech, etc., the Sûtrakâra says as follows :—

And a (body) subtle in size (he has), because so we find. (IV. ii. 9).

1 Bri. 6-4-7. 2. Chha. 5-10-1.

Though he has departed from this body, the subtle body continues. Otherwise, owing to the impossibility of a journey, no conversation with the moon and the like would be possible. In the Sruti, indeed, in the Paryanka-Vidyâ, there is recorded a conversation taking place on the path of gods between the wise soul and the moon :—

" All who depart from this world (this body) go to the moon . .. . . Verily, the moon is the door of the Svarga world. Now, if a man objects to the moon (if one is not satisfied with life there), the moon sets him free. But, if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge, he is born here again as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks, ' Who art thou?' And he should answer : . . . ."1.

So that, in the case of the wise man who has departed from the body, journey on the Path of Light is possible.

Hence not by destruction. (IV. ii. 10).

Hence, *i.e.*, for the foregoing reasons, the Sruti, " Then does the mortal become immortal;"2, which speaks of the attainment of immortality, does not mean that immortality is immediately attained through a complete cessation of all connection with the body.

Because of the probable existence of this very one, there is warmth. (IV. ii. 11).

Because it is possible that such a subtle body exists somewhere without being altogether destroyed, warmth, which is the property of the subtle body is indeed felt somewhere, even when the wise soul departs from the body. Warmth is not the property of the gross physical body, as it is not felt in it after death. Hence also the possibility of the journey.

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1 Kaushitaki, Up. 1-2. 2 Bri. 6-4-7.

(If it be objected that this cannot be) because of the denial (we say that the senses depart) not from the embodied one. This indeed is clearly taught in the recension of some. (IV. ii. 12).

Objection :—The Brihadâranyaka teaches how the unenlightened soul departs from the body in the following words :—

" The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life departs after him, and when life thus departs, all the other vital elements depart after it."1 And so on.

Then, the Sruti, after concluding the subject so far as it concerns the unenlightened soul in the words, " So much for the man who desires", proceeds as follows :—

" But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital elements do not depart elsewhere; being Brahman, he goes to Brahman."2

As the Sruti here denies the departure of the wise soul, he directly attains Brahman here alone.

Answer :—No; for, in the words, " his vital elements depart not,"3 the Sruti teaches that the vital elements of the departing soul who has started for a journey on the Path of Light are not detached from him. This idea is clearly conveyed by the words of the Upanishad in the recension of the Mâdhyandinas.

" As to the man who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, *from him* the vital elements do not depart."

And the Smriti also says. (IV. ii. 13).

The Smriti speaks of the wise one passing through the nâdî in the head :

" Among them, there is one going upward, making its way

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1 Bri. 6-4-2. 2 Bri. Up. 6-4-6. 3 *Ibid.*

through the Solar region; thereby, he passes beyond the region of Brahman and attains the supreme goal."

Therefore, journey on the Path of Light is possible in the case of the departing soul of the wise man.

Some say that journey on the Path of Light is not invariable in all cases, inasmuch as in the case of those who are devoted to the Unconditioned the cessation of connection with the body here is itself their liberation.

Adhikarana 6.

They (are dissolved) in the Supreme. So, indeed, the Sruti says. (IV. ii. 14).

In a former section, it was shewn that Jiva conjoined with the senses becomes absorbed in the elements of matter including light (tejas). From the words "light (becomes dissolved) in the Supreme Deity,"[1] we understand that light combined with other elements of matter and conjoined with Jiva attains dissolution in the Supreme Deity. Now, a doubt arises as to whether a dissolution of its very being in the Supreme Deity (Parabrahman) is here meant, or the mere undistinguishability of the two from one another.

Pûrvapaksha:—It would seem proper that the absorption of the very being of light is here meant. The Supreme Deity is, etymologically, none other than Mahâdeva. It is Mahâdeva who is spoken of in the Sruti as Parabrahman, the source of all beings, in the following and similar passages :—

"This Deity thought"[2]

"The one God (Deva) creating heaven and earth."[3]

Therefore, it is but reasonable to suppose that in Him, the material (upâdâna) cause, all elements of matter, along wttn Jîva, attain dissolution in their very being.

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1 Chha. 6-8-6. 2 Chha. 6-3-2. 3 Mahanarayana Up. 1-12.

Siddhânta.—The true theory, however, may be stated as follows :—Though Brahman is the material cause, the elements are not dissolved in Him by their very being. On the other hand, they only become undistinguishable from one another. There is no ground whatever why the mere union, once taught in the words, "speech becomes one with mind,"1 should be understood in quite a different sense here. Therefore, as in the case of the mind, etc., here too, the Sruti means only a cessation of function.

Non-separation (is meant) because of the text. (IV. ii. 15).

Because the text of the Upanishad speaks of union, it is quite reasonable to understand that mere non-separation of the elements of matter from Brahman is here meant.

Adhikarana 7.

There is the blazing forth of the point of his seat ; then within the gate illumined by it, in virtue of the knowledge and in virtue of the complementary contemplation of the path, (the wise one), helped by the Grace of the One in the heart, departs by the passage beyond the hundred. (IV. ii. 16).

In a former section, it was said that up to the starting point on the Path of Light, the process of departure is the same in the case of the enlightened and the unenlightened. Now we shall enquire whether there is any difference or no between the two at the time of their exit.

Pûrvapaksha :—In the words, "light is dissolved in the Supreme Deity", it is said that the wise as well as the ignorant is absorbed in the Supreme Cause,—the Highest God, the Supreme Brahman, the Supreme Light,—and remains there inseparable, for a time, resting himself. Therefore, their departure is quite the same, inasmuch as the Sruti speaks of the blazing up of the heart and so on in the case of both alike. The Sruti says :

"The point of his heart becomes lighted up, and by that

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1 Chha. 6-8-6.

light the self departs, either through the eye, or through the skull or through other places of the body."1

Therefore, the departure being the same in both, there is no difference whatever between the two.

Siddhânta :—Such being the *prima facie* view, we say that our conclusion is that there is a difference between the two. To explain at length :—In virtue of the wisdom which takes the form of the worship of the Supreme Lord (Paramésvara) dwelling in the heart, and in virtue of the complementary contemplation of the Path of Light, the Lord, who is gracious to all, becomes propitiated; and when the enlightened devotee is glanced at by the gracious eye of the Lord which is capable of destroying all the sin that enshrouds His being and when the gate of his exit is illumined by His grace, he passes upwards by that nâdî in the head which lies beyond the hundred ones. But not so the other; on the contrary, he passes out by the other nâdîs. So says the Sruti :—

"There are a hundred and one nâdîs of the heart, one of them enters the crown of the head. Moving upwards by it, a man reaches the immortal; the other nâdîs serve for departing in different directions."2

Such is the peculiarity in the departure of the wise man.

All this amounts to this :—"Rudra abides in the heart of men." "The heart-lotus, which is free from dirt, perfectly pure;"3 in such passages of the Sruti as the above as well as in the passages like "the Lord sits, O Arjuna, in the region of the heart in all beings,"4 we are given to understand that the Supreme Lord (Paramésvara) dwells in the hearts of all men. He in whom Jiva with the functions of his senses becomes absorbed and is merged in sole communion; He whom—in the

1 Bri. 6-4-2. 2 Katha-Up. 6-16. 3 Kaivalya-Up. 4 Gita. 18-51.

words, "Superior to the universe is Rudra, the Great Sage (Maharshi),"1 and "all verily is Rudra,"2—the Sruti declares to be above the universe as the efficient cause (Nimittakârana) thereof, and to be one with the universe as its material (upadana) cause; He whose supremacy as the Lord of the universe is taught in the words "One indeed is Rudra; they stand not for a second;"3 He than whom nothing else the seekers of liberation have to know, as taught in the words, "Siva alone is to be meditated upon";4 He of whom,—in the words, "Here indeed, when the life principles of a man depart from the body, Rudra imparts instruction to him about Brahman, the Saviour (the Taraka-Brahman), whereby he becomes immortal,"5—the Sruti says that He teaches to the enlightened devotees at death the Taraka-Brahman whereby they realise his true being; He who, as the object of all worship, is the Lord of all sacrifices; as the Sruti says, "Secure Rudra, the Lord of your sacrifice, for your protection;"6 He who is the best doctor of the disease of Samsara, as addressed in the passage, "O Rudra, ... invigorate our sons by thy medicinal plants, for, I hear that Thou art the chief physician amongst physicians.7 He whose form and part Maya is said to be—in the words, "Maya, verily, be it known is the material cause, and Mahesvara is its possessor,"8—that supreme energy (paramasakti) called Maya which manifests itself in the variegated flower-show called the universe;—He, indeed, the Supreme Brahman dwelling in the heart—the Supreme Lord, whose form is supreme Bliss, who is the Consort of Uma, the Supreme Spirit (Paramatman), glances at the contemplating and devout aspirant—the devotee who has been constantly engaged in *Agnihotra* and other rituals enjoined as forms of Divine worship in the Sruti which constitutes the Divine command, who is completely free from the slightest mark of prohibited action, who has dedicated all fruits of his action to God, whose will has been completely surrendered to the Divine will, who has imbibed in full the immortal nectar of the knowledge of God, who has renounced all

1 Mahana. 10-19. 2 *Ibid.* 16. 3 Sve. 3-2. 4 Atharvasikha.
5 Ramottaratapani. 6 Rig-Veda. 4-3-1. 7 *Ibid.* 2-33-4. 8 Sve. Up. 4-10.

interested action as well as its fruit, who, having attained discrimination, etc., is solely engaged in devotion to God, seeking Divine Grace,—and, at the time of his leaving the body, the Lord, in all His Grace towards the devotee, directs towards him His gracious glance which wipes away all the stain of samsara. Then this devotee, with all the stain of samsara completely wiped away by the mighty Grace of God, and departing by the nâdî of the head shone on by the resplendent Atman, reaches by the path of Light the supreme Divine abode which transcends all material universe, the unsurpassed bliss being its very nature; then attaining to a form like the Divine form itself, his nature partakes of the eternal unsurpassed bliss. Therefore, it is but proper to hold that there is a difference in the destinies of the enlightened and the unenlightened.

Adhikarana 8.

Following the (sun's) rays. (IV. ii. 17.)

In the preceding section, it has been shown that the devotee, who has obtained the grace of the Paramésvara abiding in the heart, departs by the nâdî of the head. Now a question arises as to whether, in the case of the departing devotee, the upward journey is possible by night as well as by day.

Pûrvapaksha:—The view that first suggests itself is this: We are given to understand that the departing soul passes upward in contact with the sun's rays, as the Sruti says:

"When he departs from this body, then he departs upwards by those very rays."1.

Certainly, contact with the sun's rays is possible only by day, but not by night.

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1. Chha. 8-3-5.

Siddhânta :— As against the foregoing, we hold as follows: It is true that the departing soul of the enlightened devotee (Vidvan) passes upward only in contact with the sun's rays. But this contact is possible by night as well as by day; for, even at night, the sun's rays are present, as shown by the heat felt during summer nights. Hence the conclusion that, by night as well as by day, his soul passes upward in the wake of the sun's rays.

Now the Sutrakara refers to an objection and answers it.

If it be objected (that it) cannot (happen) at night, (we say) no, because the connection exists as long as the body exists; and so the Sruti says. (IV. ii. 18).

Objection :—It has been said that, even when one is dead at night, he attains Brahman, by passing in contact with the sun's rays. This is not possible; for, death by night is condemned in the following words:

"Day-time, bright fortnight, the period of the summer solstice,—these are good for the dying; but the opposite is condemned.

Answer:—No, because the bondage of samsara lasts only as long as the body lasts. For, the prârabdha karma,—*i.e.*, the sum total of the acts, which has brought about the present birth—continuing to operate even when those acts which will lead to bondage, but which have not yet begun to operate, have been destroyed by Vidya or knowledge, is operative only up to the close of the final bodily existence; and, therefore, when even the prârabdha ceases at the close of the last bodily existence, there remains no obstacle to the attainment of Brahman.

And the Sruti teaches accordingly: "For him there is only delay so long as he shall not be delivered from the body; then he shall be perfect."1.

As to the condemnation of the night-time, it holds good only

1 Chha. 6-14-2.

in the case of other persons. Wherefore, there is nothing unreasonable in the statement that, even when the enlightened devotee is dead at night, he can attain Brahman.

And hence even during the period of the winter solstice. (IV. ii. 19.).

For the foregoing reason, *i.e.*, only because there is no cause of bondage, the enlightened devotee (Vidvan) attains Brahman, even though he may die during the period of the winter solstice.

These two are taught in the Smriti with reference to the Yogins as things to be contemplated. (IV. ii. 20).

Objection :—It is with reference to the dying enlightened devotees that the Smriti speaks of certain periods of time as leading to a return of the souls and of certain other periods as causing no return :

" Now in what time departing, Yogins go to return not, as also to return, that time will I tell thee, O chief of the Bharatas.

" Fire, light, day-time, the bright fortnight, the six months of the northern solstice,—then departing, men who know Brahman reach Brahman.

" Smoke, night-time, and the dark fortnight, the six months of the southern solstice,—attaining by these to the lunar light, the Yogin returns.

"These bright and dark paths of the world are verily deemed eternal; by the one, man goes to return not, by the other, he returns again."1

Therefore, it is unreasonable to maintain that the condemnation of the night-time and the period of the winter solstice refers to unenlightened persons.

(Answer) :—This Sutra is meant as an answer to the foregoing objection. In the passages quoted above, the Sruti teaches that the two paths, called the path of the pitris (Pitri-yana) and

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Bhagavadgita VIII 23-26.

the path of the gods (Deva-yana), are to be daily contemplated upon by those who are engaged in Yoga or contemplation as a necessary part of their Yoga, that they should contemplate daily that the enlightened souls pass by the Path of Light and that others pass by the opposite path. The Sruti does not, on the contrary, teach that any particular periods of time are suitable for the death of the enlightened devotees; for, the Smriti concludes in the following words:—

"Knowing these paths, O son of Pritha, no Yogin is deluded, wherefore at all times, be steadfast in Yoga, O Arjuna."[1]

And it is the Pitriyana and Devayana paths that are referred to in the second and the third of the verses quoted above. The word 'time' occurring in the first of the verses quoted above refers only to the whole host of the escorting gods (ativahika-gana), among whom the gods presiding over particular periods of time predominate. Wherefore, no objection whatever exists to the view that the enlightened devotees reach Brahman, even though they may die by night, or in the winter solstice, or in the dark fortnight. When the body dies, then Brahman is attained at once.

A. MAHADEVA SASTRY, B.A.

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1 *Ibid.* viii. 27.

Tirumantram

OF

TIRUMULAR.

First Tantra—The Upadesa.

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1. Descending from the astral planes and getting a body according to his Karma, man receives the impress of God's grace. Entering his heart, God melts him into incomparable Love, and directing his intellect, removes his sin.

Note.

It is one of the cardinal doctrines of the Advaita-siddhanta that salvation is only possible in the plane of the earth: Cf. Tiruvachaka,

> "புவனியிற்போய் பிறவாமையினாளும்
> போக்குகின்றோமவமே யிந்தப்பூமி
> சிவனுய்யக் கொள்கின்றவாறு."

See the *Theosophical Review* for February and March, where Mr. Arthur A. Wells carries on a discussion on this subject.

2. He removed our sins, Our Nandi with the Frontal Eye.
He removed our sins, by opening our Eye of Love.
Lightening us with the Light that no darkness can dim,
He reflected His Coral Light in the Crystal.

Note.

The word களிம்பு, rust in copper or crystal or mirror, is significant. The impurity attaching to man is no part of his true nature but it nevertheless affects him, covers and limits his power as a veil. The analogy given for man is the crystal or mirror பளிங்கு, which, however pure in itself, has the defect of becoming covered by rust, and 'the Light that no darkness can dim' is distinguished from this 'crystal' and the author also shows that the Light in the crystal is not its own but is really the Ruddy Light of the Lord and it is compared most beautifully to the coral imbedded in this crystal. The red sparks emitted from the so-called Brilliant answer to this.

See note to sixth Chapter, 'Light of Grace' and Prof. Henry Drummond's tract "Changed Life" where he brings out the truth of the proposition that man is a 'mirror' and shows how in this nature of man lies the basis of the process of man's salvation. As the Mantra shows, man's darkness will vanish more and more, as he reflects God's glory, and as he reflects His Glory, perfectly, he becomes perfect himself. 'I see God, 'I reflect God,' 'I become God', are the several stages of this process of attaining Pathignanam. Cf. Svetas Up.

"From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all maya (bodies-births)", i. 10.

"As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and freed from grief, after he has seen the real nature of himself."

" And by the real nature of his self, he sees as by a lamp the real nature of Brahman; then, having known the unborn eternal Lord, who transcends all the tattvas, he is freed from all fetters (pasa)." ii. 14 and 15.

St. Paul :—

"We, all, with unveiled face, reflecting, *as a mirror*, the glory of the Lord, are transformed into the same image, from Glory to Glory, even as from the Lord, the spirit."

The opening lines of the Chapter on Upadesa,—'the teaching,'—fitly enough summarise how and why man is born and how his salvation is secured.

3. Of the three Padarthas described as pathi (God) pasu(bound soul) and pasa (the bond), the two last are equally eternal as God himself. The impurities (பசு பாசம்) cannot approach God, and, if God approaches man, his impurities will vanish.

Note.

Man unaided cannot near God, but, aided by His Arul, he can near Him and thus get rid of his impurities.

4. Nandi dwells in the Temple of man and his body as the light shining from the bamboo rods (by friction).

Like unto our mother, He removes our three impurities and rises out of us as the sun from the Ocean of Grace.

Note.

This explains the method of salvation.

Cf. (1) Thevaram,

"விறகிற்றியினன் பாலிற் படுநெய்போல்
மறையநின்றுளன் மாமணிக்சோதியான்
உறவுகோல் நட்டுணர்வு கயிற்றினன்
முறுகவாங்கிக் கடைய முன்னிற்குமே."

(2) Svetasvatara Upanishad. i. 14.

"By making his body the under-wood and the syllable Om the upper-wood, man, after repeating the drill of meditation, will perceive the Bright God like the spark hidden in the wood."

(3) Kaivalyopanishad. 13.

" With the soul for the wood (arani) and Pranava for the churning rod, by the continual churning of knowledge the wise sunder the noose (pasa).

5. Take the case of the solar lens and cotton covering it. The lens by itself cannot burn the cotton. It will be burnt when brought into focus with the sun. So, man's impurities are burnt off in the presence of the Divine Teacher.

Note.

Man is the lens or crystal and cotton covering it is the impurity and God is the sun.

Cf. Svetas. Up. iii. 8.

" I know that Parama Purusha of sunlike lustre, beyond darkness. A man who knows Him truly passes over death. There is no other path to go. "

6. He knows our impurities to be five, and he removes them from his eminent fifth position as Sadasiva,

and, washing us out of our five passions in the sacred Hall, imparts us his five graces and lovingly dwells in us.

7. As a thing lost in the depths of water, our intelligence is submerged in the five senses. But, when our intelligence is lost in His knowledge, the Supreme Teacher will bring our light out.

Cf. Thayumanavar

"ஆணவத்தோடு அத்துவிதமானபடி மெய்ஞ்ஞானத்
தாணுவினோடத்துவிதமாகுநாளென்னோ ?"

8. If one alone, all alone, reaches the Hall of Silence, like the Hamsa, which separates milk from water, then can he burn up the seed of birth derived by his dwelling with the evil senses.

Note.

The comparison to the Hamsa is to the Hamsa or Soham or Sivoham practice ordained for the yogi, and the next Mantra makes it plainer. It also means the yogi ascending alone after separating himself from the senses.

9. The Siva yogis are they who burn up their seed, pass beyond the waking states &c., and reach the Turyatitha, and, freeing themselves of all bonds, are dead to the flesh, though living in union with the body and the senses.

10. Discriminating between chit and chit, and practising Tapas and Yoga and entering one's own light is Siva Yoga.

Nandi gave us graciously the nine modes of Siva Bhoga Yoga, so that we may not fall into wrong paths.

11. He gave us to know the Truth "I am all the world."
He gave us the World not known to the Devas.
He gave us the Foot dancing in the Sacred Hall.
He led us into the silent space of Supreme Bliss.

12. They are Siva Sidhars who attain clearness like akas merging in akas, light merging in light, and air merging in air.

13. They are Siddhars who can see Sivaloka in this world. They realise Nadha and Nadhandha in themselves. They become eternal, Nirmala, Niramaya and Supreme Muktars. The soul reaching bliss has to ascend 36 steps.

14. Ascending the thirty and six rungs of the ladder and entering the Light of Incomparable Bliss and beholding the unspeakable Sivam and attaining clearness, they rest there as even Sivam.

15. They rest there becoming Sivam, and becoming all, they rest there realising that all is God.

They rest there knowing the Past, the Present, and the Future.

When resting there, they lose themselves and become *idle*.

Note.

The words சோம்பு and சோம்பர் translated 'idle' and 'idler' are derived from the word "சும்மா" doing nothing. As applied to the yogis attaining the Highest Place of Peace, the words can convey no reproach. Of course, we cannot understand its meaning and no wonder.

"சும்மா யிரு சொல்லற வென்றலுமே
அம்மா பொருளொன்று மறிந்திலனே."

16. Where the *idlers* dwell is the pure Space.
Where the *idlers* sport is the pure Light.
What the *idlers* know is the Vedanta.
What the *idlers* find is the Sleep therein.

Note.

The Vedanta is the Yoga Pada or Marga as distinguished from the Siddhanta or Gnana-Marga or Gnana Pada. See Introduction to Kaivalyopanishad. p. 199, Vol. II of this Magazine.

17. They slept and in themselves realised Siva Loka.
They slept and in themselves realised Siva Yoga.
They slept and in themselves realised Siva Bhoga.
They slept and how can we realise their Sleep ?

18. If one recognizes his own limitations, so far will the First One give him grace.

In the incomparable Hall, in the red glare of the twilight sky, in the Presence of Uma, danced and glowed that sparkling Gem.

19. In the Gem was imbedded that emerald Light. In the Gem was placed the emerald Hall. What great bliss was not secured by the loving worship of the sacred dance in that Hall of pure gold ?

20. They gained the only true path of the world; they gained the great boon of not being born in the world; they gained the great boon of not being separated from the Golden Hall; they gained the greatness of losing converse with the world.

OURSELVES.

WE had set forth our high aims in our first number in the following words :—

"Our Journal will devote itself to bring out translation of rare works in Sanskrit and Tamil, both literary and philosophical and religious, will devote its pages to a more critical and historical study of Indian Religious Systems, to develop a taste for and to induce a proper and more appreciative cultivation of our Indian Classical and Vernacular Languages and Literature, to bring into the Tamil all that is best and noblest in the literature and the philosophy of the West, to supply to it its deficiency in the field of science and history, ancient and modern. Greater attention will be paid to the language and the history of South India, and the Dravidian philosophy and religion will find their best exposition in its pages; and in this respect, it is intended to supply a real and absolutely important want. Being fully aware of the fact what a small minority we will be addressing if our Magazine be conducted wholly in English and being aware that no real improvement in the condition of the people can be effected except by means of their own vernacular and being anxious to preserve to them this much at least of their natural birthright, the love of their own language, we have resolved to bring out a Tamil edition of the Magazine to extend its usefulness among all classes of the South Indian Community and to impart to them the benefits of Western research and knowledge and to infuse into them correcter notions of science and history and scientific and historical criticism."

"In regard to its policy, it is intended to conduct the Journal on the broadest and most innocuous lines consistent with the objects of the Magazine as above set forth. It is needless to observe that we shall religiously eschew all politics, and the only politics shall be, if ever there be any occasion, to appeal to the innate loyalty of every Indian, bound up as it is with his deeply rooted religious instinct, which cannot leave him even in his bitterest extremes. In social matters, we are fully alive to the manifold evils (adyatmikam, தன்னால், adiboudhikam பிறரால், adi-daivikam தெய்வத்தால்) existing in our society, we are positively convinced also that caste and custom overrides all determinations of science and religion and real piety, and we will not be afraid to speak truth in the plainest terms. But let not the orthodox stare and frown. We can be really as conservative in our heart and deed and we will lose nothing by giving up or gradually changing some of our pernicious and useless customs. We will assure them, however, that we will strictly guard their religion and sentiment and the preservation of their own habits and manners if they are not positively harmful. Nothing will be done to wound anybody's feelings unnecessarily and we will take care, however, not to sacrifice scientific truth and honest conviction to mere absurd sentiment. We honour the past and we appreciate the present phase of our existence, at the same time. We feel it our duty to love our country and our people and our religion; and at the same time we will not be blind to the excellence in the character of other nations and other religions. Let the Grace of God and the good will of our fellow-beings speed our wish and work."

And we may be pardoned if we congratulate ourselves on having achieved some measure of success in all these directions. In fact, the appearance of this magazine was synchronous with an increased and critical study of the Tamil language and literature and a

deeper study of the religions of India. Stimulated chiefly by the Theosophical Society, there were any number of magazines and journals devoted to the study of Sanscrit and the exposition of the Vedanta Philosophy, which at best contained only an one-sided view of the Indian people and their beliefs. And many had felt the want and expressed a wish whether there was ever going to be a journal in English devoted to the study of Tamil Literature and Philosophy. Even with our ears, we have heard our Indian friends ask whether there was any philosophy in the Tamil language and literature, and, with the exception of a very few scholars, none of the European scholars knew anything about it, and much less cared to find out for themselves. A European missionary gentleman wrote to us from England to say that he repeatedly pressed on Professor Max Muller and Monier Williams and others the claims of Tamil Literature and Philosophy but that they had turned a deaf ear to his prayers. He complained that great injustice was done to Tamil but hoped there would come a day when full justice would be done to its great merits and excellence. And it must be a source of considerable satisfaction to our friend that in his own lifetime the justice which he demanded was fully rendered by those very people who denied it at first. And it must be news to many that the conversion of such a veteran Sanscrit scholar as the late Professor Max Muller was all due to the tiny efforts of this magazine. The proprietors and editors of this journal were altogether unknown to the late Professor and they had never intruded on his notice except by sending him copies of this journal. We learnt casually from an Indian Civil Servant who met him in Oxford that the Professor was exercising his mind as to the particular features of this magazine, and that he made enquiries as to the persons who were conducting it. And it was with pleasurable feelings that we read the concluding paragraphs in his last great work on the Six Systems of Indian Philosophy which we extract below:—

"It is feared, however, that even this small remnant of philosophical learning will vanish in one or two generations, as the youths of the present day, even if belonging to orthodox Brahmanic families, do not take to these studies, as there is no encouragement.

But, though we may regret that the ancient method of philosophical study is dying out in India, we should welcome all the more a new class of native students who, after studying the history of European philosophy, have devoted themselves to the honorable task of making their own national philosophy better known to the world at large. I hope that my book may prove useful to them by showing them in what direction they may best assist us in our attempts to secure a place to thinkers such as Kapila and Badarayana by the side of the leading philosophers of Greece, Rome, Germany, France, Italy and England. In some cases, the enthusiasm of native students may seem to have carried too far, and a mixing up of philosophical with religious and theosophic propaganda, inevitable as it is said to be in India, is always dangerous. *But such Journals as the Pundit, the Brahmavadin, THE LIGHT OF TRUTH and lately the Journal of the Buddhist Text Society, have been doing most valuable service. What we want are texts and translations, and any information that can throw light on the chronology of Indian Philosophy. Nor should their labour be restricted to Sanscrit texts. In the South of India, there exists a philosophical literature which, though it may show clear traces of Sanscrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes.* Unfortunately, few scholars only have taken up, as yet, to the study of the Dravidian language and literature, but young students who complain that there is nothing left to do in Sanscrit literature, would, I believe, find their labours amply rewarded in that field."

It will be noticed with what few other magazines this magazine is coupled; and how this journal has all through kept in view the importance of translations and retained its own independence, avoiding the snares and pitfalls referred to by the learned professor. We never hoped that he would in a moment forget his life-long partiality for Sanscrit, but we consider it a great gain that he should acknowledge the presence of original indigenous elements of great beauty and of great importance in the South Indian Philosophical Literature, and that with almost his dying breath, he should recommend to his students the study of the same and should tell them that their labours will be amply rewarded in this new field.

To recount the work we have done, a very large number of articles have appeared in its pages dealing with the Tamil literature, and language and philology and the age of several classical writers. The translation into English of two such colossal works as the

Sivagnana Siddhiar and Sri Kanta Bashya have been accomplished, the latter nearing its completion almost; not to say of portions of Tirumantra and of a large number of hymns from the Devaram, Tayumanavar &c. A full exposition of the Siddhanta Philosophy has been given, and earnest students of every creed and religion have sought for knowledge and information in its pages and they have always found matters for greater agreement than difference and for more mutual appreciation than recrimination. And we are glad to know that the Saiva Siddhanta Philosophy is more widely known and much better appreciated than a decade ago. Following up our first article on the ancient Tamilian civilization, Pandit D. Savariroyan and his friends have opened up a dark page of South India's past and great credit is due to them for carrying on their work, undeterred by the unreasoning opposition and prejudices of a large number. And we have heard it—that we have lost the sympathy of a few of our well-wishers and friends by permitting the publication of such articles. But we will appeal to their sense of justice and fairness for once. Did we not all read in our school-days that the Tamilians were aborigines and savages, that they belonged to a dark race, a Turanian one, whom the mighty civilising Aryans conquered and called Dasyus. and that all their religion, language and arts were copied from the noble Aryan. Even a few years ago, a great man from our sister Presidency held forth to a learned Madras audience how every evil in our society, whether moral, social or religious, was all due to the admixture of the civilized Aryan with the barbarous Tamilian. How much of this was true and how much of it did we relish and how much of it we did not? We hope it is well-known now how recent researches of European Ethnologists and Linguists have exploded the postulates of Professor Max Muller and others who gave currency to the

distinction of Turanians and Aryans, and how several tests of language and features have been found to be fallacious, and how, even in regard to all the tests, the Tamil race and language have stood as high as possible. The results are not yet definite, and more light is being thrown almost every day. This being so, can we not permit our Pandit and his friends to have their say and give them a good hearing? All that we have got to do is to hear their facts, and to judge whether their inferences are sound. As it is, we know the Pandit has already a very large following among the Tamil public who fully appreciate his work. As the interest of science is alone concerned, it is absurd to take offence, where none was meant.

We trust therefore that our old friends and well-wishers will give us once more their strong support so that the old work may be carried on with renewed life and vigor.

MY RESPONSE TO THE LIGHT OF TRUTH.

"ஆரே திருவின் திருவடி காண்பார்கள்
நேரே நின்றோதி நினையும் வல்லார்க்குக்
காரே குழலி கமல மலரன்ன
சீரேயுஞ் சேவடி சிந்தை வைத்தாளே."

Saint Tirumoolar.

"Of the vital power of thought and the interior forces in moulding conditions, and more, of the supremacy of thought over all conditions, the world has scarcely the faintest grasp, not to say even idea, yet. The fact that thoughts are forces and through them *we have creative power* is one of the most vital facts of the universe, the most vital fact of man's being. And through this instrumentality, we have in our grasp, and as our rightful heritage, the power of making life and all its manifold conditions exactly as we will. Through our thought forces, we have creative power, not in a figurative sense, but in a reality. Everything in the material universe about us had its origin first in spirit, in thought, and from this it took its form. The very world in which we live, with all its manifold wonders and sublime manifestations is the result of the energies of the divine intelligence or mind—God, or whatever it

comes convenient to each one to use. And God said "Let there be, and there was" —the material world, at least the material manifestation of it, was literally spoken into existence! The spoken word, however, is but the outward manifestation of the interior forces of the Supreme Intelligence"—*Golden Thoughts gleaned from Western Authors.*

The light of Truth has been hidden from view for a while. A heavy and sombre cloud—the result of dual notions and actions, an offspring, as it were, of the Principle of Duality,—was passing over its face and hiding it from view; but the light itself was never dimmed and like all fleeting things in this mundane world, the passing cloud has passed away and left the Light of Truth to shine as brightly as ever. A ray of this Light fell on me, poor soul, as I lay asleep, as in a trance, thinking all the while of the Grace that saves and sets human soul at liberty, making it in its freedom ever-at-one with—the Source of all Grace—God himself, that Unity in Trinity that ever shines as Satchitananda. "A touch of Nature makes the whole world kin." But the even more magic touch of the Light of Truth, the Light that lighteth every heart, is ineffable in its transforming effect. It transforms the human soul sunk in sorrow and sadness, tossed about in the raging, foaming, stormy sea of Samsara,—tossed to and fro, hither and thither, this way and that way by the opposing forces of Nature, that ever play havoc with those who fondly cling to the Principle of Duality—It transforms the soul thus made sick into—what shall I say?—the Light itself, the ineffable, indescribable experience of which, "like the conjugal bliss of a coy and sweet young maid," has to be realised by each hungry, thirsty soul by its own experience in self-realisation. The Light, it came, it touched my heart and entered my soul and lo! I am transformed. This, they say, is my "conversion." And truly so! For,—

"The Saviour, He came, I know not how!
He entered my heart, you see it all!
'I' and the 'world-wide self' He rooted out, root and all
And in a blazing wild fire, He burnt them all."

"In a blazing fire, He burnt the flesh with its root, Desire,
The unconquerable self, He conquered clean, leaving no trace behind;
'Alone-become,' formless, in glory shone He afar,
Then drawing nigh, dazed, embracing me in love and grace,"

"I shed tears of joy and prayed, His hold He would not release;
He hugged me so that all fleshy bonds fell off in the shake;
Then the 'Bridegroom' He, dalliance played with ineffable grace and love
And in Union Eternal made me His own to the loss of all that's 'I' and 'mine.'

Such is the story of my "conversion": "Kith and kin now have I none, nor a pedigree to boast nor am I of the earth, earthy:" And yet I am in the world, though not of it; and my mission in life henceforth is to obey Him who thus wonderfully, by "a touch of Light" has transformed and "made me His own." "His own" I am, and shall ever remain: His "call" to me I listened and blessed am I, that listening to the call, hastened to him and rested my wearied head, that swam round with the experience of sorrow that followed my "eating of the fruit of the tree of Knowledge of Good and Evil" * on his Lotus Feet and prayed!

"Reign Thou in my heart and feed it with the Bread of Life;
Behold! I am poor: And wouldst Thou the cause enquire,
I want Thy Grace, none else my heart desireth;
Oft defeated, still I long for Thee! O Lord, satisfy my longing and make me Thine own."

"Let Thy Mother-Love rule my heart and fill it with grace divine,
Rituals, none I know my Lord! Rectify the wrong I have done!†
Let my mortal mind's confusion cease and vain illusions fall to the ground;
Sruti-lore have I none, Wisdom's Lord, yet wilt Thou not desert me?"

"Would it befit Thee, Lord of heaven and earth, to desert me?
Oh Lord of World, not there is beyond Thy Power,
Immanent Lord, how can I with mortal mind comprehend Thy Truth!
Therefore, save me, Lord Almighty, granting me grace for the sake of 'I.'"

"The Lord be praised! Hail to Thee, my King!
Hail to the faultless Gem, the emerald Light!
Hail to the Lord that prayers grant to them that ask in faultless WORD!
Bless me, Lofty One! I dedicate myself to Thee, and in sure conviction hold to Thy feet as the 'SECRET OF SUCCESS.'"

Om Tat Sat.

Thus I prayed and prayed until my heart melt in love and then He took me up and Blessed! But, not before "My Mother Divine"

* The Differentiating Spirit of பேதபாவனை is here indicated.

† The life out of harmony I have hitherto lived.

has pleaded for me, poor soul; and since then, I live the life of Truth, and, knowing the worthlessness of "Thanksgiving" I live a life of Thanksliving Thought." And my heart goes out unceasingly to Her who thus pleaded for me and I ever pray to Her, singing Her praise in my own simple way thus :—

Oh Mother Divine, Teacher and Light of Grace that to my heart is dear,
By unswerving faith in Thy Grace divine did I see the Light that lighteth every heart;
Praise to Thee that from Life eternal hast borne me in Thy WOMB,
And begot me ever before Time was, in the formless form *I AM*.

Om Namo Namah.

C. V. SWAMINATHA IYER.

"There is no solitude like that of a great soul in which there is no altar."

"Judge no one by his relations, whatever criticism you pass on his companions. Relations, like feathers, are thrust upon us. Companions, like clothes, are more or less our own selection."

Gail Hamilton,

"For life means much, to do—to be,
And men must meet it manfully;—
A mingling with the world's rough strain—
A friend to help, oneself to train.
So love's not all
That to a soul may fall.
And yet, perchance it is;
For love means strength for all of these."—Mind.

IS THERE DOUBLE அளபெடை IN TAMIL.

There is one stanza in குறள் and another in நாலடியார் which are supposed to contain each an instance of what is regarded as double உயிரளபெடை. The following are the stanzas:—

உறுஅர்க் குறுநோ யுரைப்பாய் கடலைச்
செறுஅஅய் வாழிய நெஞ்சு.
(குறள் தனிப்படர் மிகுதி, st. 10)
கலாஅற் கிளிகடியும் கானக நாட
இலாஅஅர்க் கில்லை தமர் (நாலடியார்)

In these stanzas செறுஅஅய் and இலாஅஅர் are printed with double அ in all the available editions as indicating double உயிரளபெடை. The reason which prompted the editors to introduce this double அளபெடை is clear; for, செறுஅய் with single அளபெடை is புளிமா and its combination with வாழிய will be ஆசிரியத்தளை and not வெண்டளை which குறள் metre requires. To remedy this so called defect in metre, another vowel அ is introduced by way of அளபெடை as செறுஅஅய் which is supposed to make கருவிளம் which with succeeding வாழிய makes வெண்டளை. For the same reason, இலார் is written with double அ.

We shall briefly refer to the grammatical authorities on the subject and see whether any such device as double உயிரளபெடை is known to Tamil grammar and sanctioned by it, and whether after all, there is any necessity at all metrically for the introduction of it in the two stanzas above quoted.

Poets from very ancient times have been freely adopting the device of single அளபெடை when the metre requires it, and we meet with numerous instances of it in Venba and Agaval especially, though modern poets singing in Vritthas have never thought fit to have recourse to it at all.

In தொல்காப்பியம் under the செய்யுளியல் Sutram 'அளபெடையசைநிலையாகலுமுரித்தே' நச்சினார்க்கினியர் quotes several instances of single உயிரளபெடை but not a single instance of the so-called double அளபெடை. But, coming to modern times, we have in Nannul the Sutram 'இசைகெடின்மொழி' &c. Under this Sutram, the விருத்தியுரை quotes several instances of single உயிரளபெடை but not being content therewith quotes the above குறள் with the curious observation 'செறாஅஅய்வாழிய' என்புழி நான்கு மாத்திரையாயும், ஏனைய மூன்று மாத்திரையாயும், அலகுபெற்றுச்செய்யுளிசை நிறைத்து வந்தவாறுகாண்க' meaning in செறாஅஅய் there ought to be double அ so that றா being two matras and double அஅ being two matras, the total number is four, while for உறாஅர் and other instances றா being two matras and single அ being one matra, the total number is three. The annotator, however, quotes no authority for his observation that செறாஅஅய் is four matras or in other words it contains double அளபெடை.

The அளபெடை is noticed in காரிகை in the well known stanza,

> விட்டிசைத்தல்லான் முதற்கண் தனிக்குறில்நேரசையென்
> றொட்டப்படாததற்குண்ணுதாரணமோசைகுன்று
> நெட்டளபாய்விடினேர்நேர்நிரையொடுநேரசையாம்
> இட்டத்தினற்குறிற்சேரினிலக்கியமேர்சினவே.

In this stanza, even the formulæ of நேரளபெடை and நிரையளபெடை are given, the illustrative stanzas being also pointed out. In all this, however, there is not the slightest reference made either to the principle of double அளபெடை or to the குறள் above quoted which is alleged to give rise to the principle in question. Nor does the annotator make mention of the principle or the example in குறள்.

Besides the two stanzas above quoted, we are not aware of any verse from a classical work, which it is possible to quote in illustration of double அளபெடை, and in both these stanzas above quoted, we shall show on the learned authority of நச்சினார்க்கினியர் that

there need be no resort for the sake of metre to any such strange fiction, and that really there is no such thing as double அளபெடை known to Tamil Grammar.

In தொல்காப்பியம் under the Sutram நேரீற் றியற்சீர் நிரையு நிரை புஞ்சேரற் றிராஉ மியற்கைய வென்ப (செய்யுளியல்) stanza 382 p. 632 the author explains under what circumstances the syllables நிரை and நிரைபு are admissible as the last foot of the last line of a Venba. நச்சினார்க்கினியர், in his commentaries on the above Sutram, quotes the line 'கோட்டுமணங்கொள்ளாமுலை' as example for நிரையசை occurring at the end of a Venba and then quotes 'காய்சினவேற்கோதைகளிறு' for நிரைபு அசை occurring at the end of Venba. And then நச்சினார்க்கினியர் observes as follows :—

'முச்சீரடியின் முதற்சீர்க்குத் தளைகூறாரோ வெனின் ஆண்டுத் தளைவகையின்றியும் வருதலின் அதனைவரைந்து கூறாரென்பது. என்னை? 'கோட்டு மணங்குள்ளாமுலை' எனவும் 'காய்சினவேற் கோதைக ளிறு' எனவும் தளைவகையான் வந்தன. 'உறாஅர்க்குறு நோயுரைப் பாய்கடலைச், செறாஅய் வாழியென்னெஞ்சு எனவும் 'கலாஅற் கிளிக டியுங் கானக நாட, விலாஅர்க்கில்லை தமர்' எனவுந்தளைவகையின்றிவ ந்தன" (தொல்காப்பியம், செய்யுளியல், Page 633.)

In other words, நச்சினார்க்கினியர், after explaining that the 2nd foot in the last line of a Venba combines in வெண்டளை with the final அசைச்சீர், raises the question why does not தொல்காப்பியர் explain the தளை as between the 1st and 2nd feet of the last முச்சீர் line of Venba, and very learnedly answers the question by saying that, as they, *viz.*, the 1st and 2nd feet of the last line, do not necessarily combine in வெண்டளை, the author has not thought fit to explain the தளை which is not as certain as the தளை between the 2nd and last feet and, in illustration of his answer, quotes the very Kural and Naladiar lines above quoted to shew that the first two feet of the last line of Venba do sometimes combine otherwise than

in வெண்டளை. Therefore according to நச்சினார்க்கினியர், செருஅய் *plus* வாழிய and இலாஅர்க் *plus* இல்லை do not combine in வெண்டளை but only in ஆசிரியத்தளை and, therefore, செருஅய் and இலாஅர் being நிரைநேர், they are only single அளபெடை and not double.

In spite of this clear exposition by நச்சினார்க்கினியர் of the metrical peculiarity in the two stanzas above quoted, the Nannul விருத்தி has adopted the unusual device of adding another short vowel to செருஅய் so as to convert புளிமா into கருவிளம் in order that the following syllable வா in வாழிய may combine in வெண்டளை with it and the metre may be saved from irregularity.

And upon this authority of Nannul விருத்தி, all the editors of Kural and Naladiar have செருஅஅய் and இலாஅஅர்க்கு respectively, instead of செருஅய் and இலாஅர்க்கு, for the purpose of preserving the Venba metre; for our pandits and editors and writers of manuscripts can hardly endure the idea of a குறள் verse containing an instance of metrical irregularity as it is no less than a sacrilege with them. Even when they are told by so great an authority as நச்சினார்க்கினியர் that such metrical irregularities do occur in ancient poetry between the 1st and 2nd feet of the last line, they are inexorable to his voice, and would rather devise an unauthorized grammatical fiction than hear such a profane language as want of வெண்டளை in a குறள். The Nannul விருத்தி curiously enough does not even refer to the view of நச்சினார்க்கினியர் and give reasons for differing from him, but gives its opinion very complacently as if it is a principle universally acknowledged by the Tamil World. Even in தொல்காப்பியம் itself where நச்சினார்க்கினியர் explains the principle in question and quotes the above Kural and Naladiar verses, they are printed by the editor with double அஅ in direct contravention of the very principle in illustration of which it is quoted by the annotator, unless of course we disregard it as a printer's devil.

But all readers of Tamil who have any regard for history and truth, and who do not wish to obliterate all traces of difference between Ancient and Modern Tamil must hail நச்சினார்க்கினியர்'s explanation with very great delight; because, he is true to history and honest. By his explanation, we are enabled to see that குறள் is a work of enormous antiquity, and retains in spite of all opposition at least one instance of metrical irregularity in so ancient a metre as a Venba which developed into perfection ages ago, and this irregularity we must cherish with great delight, instead of looking upon it with abhorrence as our moderns do and trying to obliterate it by ugly devices: for, is it the matured accents of our grown-up sons or the unintelligible inarticulate sounds of their youths that are dear to us?

நச்சினார்க்கினியர் refers to his above view in another place, p.723, in his commentaries on செய்யுளியல் thus —"இங்ஙனம் பாவேறுபடாமையினன்றே 'உறாஅர்க்குறுநோயுரைப்பாய்கடலைச் செறாஅய் வாழியென்னெஞ்சு' என்பதனை வெண்பா என்பாமாயிற்று." That is, he says:—Some even suspect whether the above குறள் உறாஅர்க்குறு நோய் can be called a true Venba as it is metrically irregular, and his answer is that it is a Venba in spite of it as it does not differ from it in material particulars.

T. VIRABADRA MUDALIAR, B.A., B.L.

The 400 Lyrics Purra Nannurru.

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The Coran King, Killi-Valavan, who fell at Kula-muttam.

This king, who [we may infer] possessed considerable ability, was both brave and generous (but somewhat headstrong. Hence a great deal of good advice is, in a very tactful way, offered to him by the minstrels and he seems to have been all the better for it. The following lines are worth noting. They are by the same sweet singer.

Good Counsel for the young King (35)

The Tamil Lands.

The pleasant Tamil lands possess
For boundary the ocean wide.
The heaven, where tempests loud sway not,
Upon their brow rests as a crown.
Fertile the soil they till, and wide.
Three kings with mighty hosts this land
Divide; but of the three, whose drums
Sound for the battle's angry strife,
Thou art the chief, O mighty one!
Though the resplendent sun in diverse quarters rise;
And though the silvery planet to the south decline;
Thy land shall flourish, where through channels deep,
Kaveri flows with bright refreshing stream,
Along whose banks the sweet cane's white flowers wave
Like pennon'd spears uprising from the plain.
Let me speak out to this rich country's king!
Be easy of access at fitting time, as though
The lord of justice sat to hear, and right decree.
Such kings have rain on their dominions at their will!
The clouds thick gather round the sun, and rest
In vault of heaven:—So let the canopy
Of state challenge the sky, and spread around
Not gloom, but peaceful shade! Let all the victories
Be the toiling ploughman's gain!
Kings get the blame, whether rains fail, or copious flow,
And lack the praise : such is the usage of the world.
If thou hast marked and known this well,
Reject the wily counsels of malicious men.
Lighten the load of those who till the soil.
The dwellers in the land protect. If thou do this
Thy stubborn foes shall lowly bend beneath thy feet.

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